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R E M E D I E
A G A I N S T S O R -

R O W A N D F E A R E ,

delivered in a funerall

Sermon,

BY

RICHARD HOOKER, SOME-

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College in Oxford.



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IOHN. 14. 27.

Let not your hearts be troubled, nor feare.

THE holy Apostles having gathered themselves together by the special appointment of Christ, & beeing in expectation to receiue from him such instructiōs as they had beene accustomed with, were told that which they least looked for, namely, that the time of his departure out of the world was now come. Wherevpon they fell into consideration first of the manifolde benefits which his absence should bereaue them of, and secondly of the sundrie evils which themselves shoulde be subiect vnto beeing once bereaved of so gracious a master and patron. The one consideration overwhelmed their soules with heavinesse, the other with feare. Their Lord and Saviour whose wordes had cast downe their hearts raiseth them presently againe with chosen sentences of sweet encouragement. My deare, it is for your own sakes that I leaue the world. I know the affections of your hearts are tender, but if your loue were directed with that advised and staide iudgemente which should be in you, my speech of leaving the world

and going vnto my father would not a little augment your ioie. Desolate and comfortlesse I will not leaue you, in spirit I am with you to the worlds end, whether I bee present or absent nothing shall ever take you out of these hands, my going is to take possession of that in your names which is not only for me but also for you prepared, where I am, you shall be. In the meane while *My peace I giue, not as the world giveth, giue I vnto you, Let not your hearts be troubled, nor feare.* The former part of which sentence having otherwhere already bene spoken of, this vnacceptable occasion to open the latter part thereof here I did not looke for. But so God disposeth the waies of men. Him I hartily beseech that the thing which he hath thus ordered by his providence, may through his gracious goodnesse turne vnto your comfort.

Our nature coveteth preservation from things hurtfull. Hurtful things being present do breed heavines, being future do cause feare. Our Saviour to abate the one speaketh thus vnto his disciples, *Let not your hearts be troubled,* and to moderate the other, addeth *feare not.* Griefe and heavinesse in the presents of sensible evils cannot but trouble the mindes of men. It may therefore seeme that Christ required a thing impossible. Be not troubled? Why, how could they choose? But we must note this being naturall and therefore simplie not reprobable, is in vs good or bad according to the causes for which wee are grieved, or the measure of our griefe. It is not my meaning to speake so largely of this affection as to go over all particulars wherby men do one waie or other offend in it, but to teach it so far only

only as it may cause the very apostles equals to swarme. Our griefe and heavines therfore is, reproveable sometime in respect of the cause from whence, sometime in regard of the measure wherevnto it groweth.

When Christ the life of the world was led vnto cruell death, there followed a number of people and women, which women bewailed much his heaue case. It was naturall compassion which caused them, where they saw vnderferved miseries, there to poure forth unrestrained teares. Nor was this reprov'd. But in such readines to lamēt wher they lesse needed, their blindnes in not discerning that for which they ought much rather to haue mourned, this our Savior a little toucheth putting them in minde that the teares which were wasted for him might better haue bene spent vpon themselves. *Daughters of Ierusalem weepe not for me, weepe for your selues and for your children.* It is not as the Stoickes haue imagined, a thing vnseemely for a wise man to be touched with griefe of minde, but to be sorrowfull when we least should, and where we should lament there to laugh, this argueth our small wisdom. Again, when the Prophet *David* cōfesseth thus of himselfe, *I grieved to see the great prosperitie of godlesse men how they flourish and go vntoucht. Psal. 73.* Himselfe hereby openeth both our common and his peculiar imperfection, whom this cause should not haue made so pensive. To grieue at this is to grieue where we should not, because this griefe doth rise from errour. We erre when we grieue at wicked mens impunitie and prosperitie, because their estate being rightly discerned they neither prosper nor goe unpunished. It may

seeme a paradox, it is a truth, that no wicked mans estate is prosperous, fortunate, or happie. For vvhathough they blesse themselues and thinke their happynesse great? Haue not franticke persons many times a great opinion of their owne wisdom? It may be that such as they thinke themselues, others also do accompt them. But what others? Surely such as themselues are. Truth and reason discerneth farre otherwise of them. Vnto whom the Iewes wish all prosperitie, vnto them the phrased of their speech is to wish peace. Seeing then the name of peace containeth in it al parts of true happynesse, when the Prophet saith plainly that the wicked haue no peace, how can we thinke them to haue anie part of other then vainely imagined felicitie? What wise man did ever accompt fooles happy? If wicked men were wise they woulde cease to bee wicked. Their iniquitie therefore proving their follie, howe can wee stande in doubt of their miserie? They abound in those things which all men desire. A poore happynesse to haue good things in possession, *A man to whom God hath given riches and treasures and honor, so that hee wanteth nothing for his soule of all that it desireth, but yet God giueth him not the power to eate thereof*: such a felicitie Salomon esteemeth but as a vanitie, a thing of nothing. If such things adde nothing to mens happines where they are not vsed, surely wicked men that vse the ill the more they haue, the more wretched. Of their prosperitie therefore wee see what wee are to thinke. Touching their impunitie the same is likewise but supposed. They are oftner plagued then we are aware of. The panges they feele are not alwaies written in their fore-

foreheads. Though wickednesse bee sugar in their
 mouthes, and wantonnesse as oile to make them looke
 with cheerefull countenance, neuertheles if their harts
 were disclosed, perhaps their glittering estate would not
 greatly be envied. The voices that haue brokē out from
 some of the, *O that God had giuē me a hart senseles like the
 flint in the rockes of stone,* which as it can tast no pleasure
 so it feeleth no woe, these & the like speeches are surely
 tokens of the curse which Zophar in the booke of *Iob*
 powreth vpon the head of the impious man, *Hee shall
 sucke the gale of Asps, and the Vipers tongue shall sleigh him.* If
 this seeme light because it is secret, shall we thinke they
 goe unpunisht because no apparent plague is presently
 seene vpon them? The iudgements of God doe not al-
 waies follow crimes as Thunder doth Lightning, but
 sometimes the space of many ages comming between.
 When the sunne hath shined faire the space of six daies
 vpon their Tabernacle, wee knowe not what cloudes
 the seventh may bring. And when their punishment
 doth come let them make their account in the great-
 nesse of their sufferings to pay the interest of that re-
 spect which hath beene given them. Or if they chance
 to escape cleetely in this world which they seldome do,
 in the day when the heavens shall shrivell as a scrole &
 the mountaines moue as frighted men out of their pla-
 ces, what Cause shall receaue them? what mountaine
 or rocke shall they get by intreatie to fall vpon them?
 What court to hide them from that wrath which they
 shalbe neither able to abide nor to avoid? No mans mi-
 serie therefore being greater then theirs whose impiety
 is most fortunate; much more cause there is for them

to bewaile their owne infelicitie, then for others to bee troubled with their prosperous and happy estate, as if the hand of the Almighty did not or would not touch the. For these causes and the like vnto these therefore bee not troubled.

Now though the cause of our heavinesse be iust, yet may not our affections herein bee yeilded vnto with too much indulgencie and favour. The griefe of compassion whereby we are touched with the feeling of other mens woes is of all other least dangerous. Yet this is a let vnto sundry duties, by this we are to spare sometimes where we ought to strike. The griefe which our owne sufferings doe bring, what temptations haue not risen from it? What great advantage Sathan hath taken even by the godly griefe of hartie contrition for sinnes committed against God the neere approaching of so many afflicted soules whome the conscience of sinne hath brought vnto the very brink of extream dispaire doth but too abundantly shew. These things wheresoever they fall cannot but trouble and molest the mind. Whether wee bee therefore moved vainely with that which seemeth hurtfull and is not: or haue in steade of griefe being pressed indeed with those things which are grievous, our Saviours lesson is, touching the one, be not troubled, nor overtroubled for the other. For though to haue no feeling of that which meerey concerneth vs were stupiditie, nevertheless seeing that as the Author of our Salvation was himselfe consecrated by affliction, so the way which we are to follow him by, is not strewed with rushes but sette with thornes, be it never so hard to learne, wee must learne

learne to suffer with patience even that which seemeth almost impossible to be suffered, that in the houre where God shall call vs vnto our tryall and turne this hony of of peace and pleasure wherewith wee swell in that gall and bitternesse which flesh doth shrink to tast of, nothing may cause vs in the troubles of our soules to stonne and grudge and repine at God, but every heart be enabled with diuinely inspired courage to inculcate vnto it selfe *Be not troubled,* & in those last and greatest conflicts to remember it that nothing may be so sharp and bitter to be suffered but that still we our selues may giue our selues this encouragement, *Even learne also patience, o my soule.*

Naming patience I name that virtue which onely hath power to stay our soules from being over excessively troubled: a virtue wherein if ever any, surely that soule had good experience which extremitie of paines having chased out of the Tabernacle of this flesh, Angels, I nothing doubt, haue carried into the bosome of her father *Abraham*. The death of the Saints of God is pretious in his sight. And shall it seeme vnto vs superfluous at such times as these are to heare in what manner they haue ended their liues? The Lord himselfe hath not disdained so exactly to register in the booke of life after what sort his seruants haue closed vp their daies on earth, that he descendeth even to their very meanest actions, what meat they haue longed for in their sickness, what they haue spoken vnto their children, kinsfolke, and friends, where they haue willed their dead Carcasses to be laid, howe they haue framed their wills and testaments, yea the very turning of their faces to

this side or that, the setting of their eies, the degrees whereby their naturall heat hath departed from them, their cries, their groanes, their pantings, breathings, & last gaspings he hath most solemnly commended vnto the memory of all generations. The care of the living both to liue and to dy well must needs be somewhat increased when they knowe that their departure shal not be folded vp in silence but the cares of many bee made acquainted with it. Again when they heare how mercifull God hath dealt with others in the houre of their last need, besides the praise which they giue to God, & the ioy which they haue or should haue by reason of their fellowship and communion of Saints, is not their hope also much confirmed against the day of their own dissolution? Finally the sound of these things doth not so passe the eares of them that are most loose and desolute of life, but it causeth them sometime or other to wish in their hearts, *O that we might die the death of the righteous and that our end might bee like his.* Howbeit because to spend herein many wordes would bee to strike even as many wounds into their mindes whom I rather wish to comfort, therefore concerning this virtuous Gentlewoman, only this little I speak, and that of knowledge, *Shee liued a Dove, and died a Lambe.* And if amongst so many vertues, hartly devotion towards God, towards poverty tender compassion, motherly affection towards servants, towards friends even serviceable kindnesse, mild behaviour, and harmelesse meaning towards all; if where so many virtues were eminent, any be worthy of special mention, I wish her dearest friends of that sex to bee her neereest followers in two things.

Silence

Silence, saving only where dutie did exact speech, and *Patience* even then when extremitie of paines did enforce griefe. *Blessed are they which die in the Lord.* And concerning the dead which are blessed let not the harts of any living be overcharged, with griefe overtroubled.

Touching the latter affection of feare which respecteth evils to come, as the other which we haue spoken of doth present evils; first in the nature thereof it is plaine that we are not of every future evill afraid. Perceave we not how they whose tendernesse shrinketh at the least rase of a needles point, do kisse the sword that pearceth their soules quite through? If every evill did cause feare, sinne, because it is sinne, would bee feared; whereas properly sin is not feared as sin, but only as having some kind of harme annexed. To teach men to avoid sin it had bene sufficient for the Apostle to say, fly it. But to make them afraid of committing sin, because the naming of sinne sufficed not, therefore he addeth further that it is as a *Serpent which stingeth the soule*. Againe, be it that some nocive or hurtfull thing bee towards vs, must feare of necessitie follow hereupon? Not except that hurtfull things doe threaten vs either with destruction or vexation, and that such as wee haue neither a conceit of abilitie to resist, nor of vtter impossibilitie to avoid, That which which we know our selues able to withstand we feare not, add that which we know we are vnable to deferre or deminish, or any way avoid we cease to feare, we giue our selues over to beare and sustaine it. The evill therefore which is feared must bee in our perswasion vnable to bee resisted when it cometh, yet not vterly impossible for a time in whole or

in part to be shunned. Neither doe we much feare such evils, except they be imminent and nere at hand, nor if they be neere, except we haue an opinion that they bee so. When we haue once conceaued an opinion, or apprehended an imagination of such evils prest and ready to invade vs, because they are hurtfull vnto our nature, we feele in our selues a kind of abhorring; because they are though neere yet not present our nature seeketh forth with how to shun and provide for it selfe; because they are evils which cannot be resisted, therefore shee doth not provide to withstand but to shun and avoid. Hence it is that in extreame feare the mother of life contracting her selfe avoiding as much as may be the reach of euill, and drawing the heart together with the spirits of the body to her, leaueth the outward parts cold, pale, weake, feeble, vnapt to performe the functions of life; as we see in the feare of *Salthazar king of Babel*. By this it appeareth that feare is nothing else but a perturbation of the mind through an opinion of some imminent euill threatening the destruction or great annoyance of our nature, which to shun it doth contract and deiekt it selfe.

Now because not in this place only but otherwhere often we heare it repeated *Feare not*, it is by some made a long question, *whether a man may feare destruction or vexation without sinning*. First, the reproofe wherewith Christ checketh his Disciples more then once, *O men of little faith wherefore are yee afraid*. Secondly the punishment threatened in the 21. of *Revelations*, to wit, the lake, and fire, & brimstone, not only to murderers, vnleane persons, forcerers, Idolators, lyers, but also to the feare-

full

full and faintharted, this seemeth to argue that feareful-
 nesse cannot but be sin. On the contrary side we see that
 he which never felt motion vnto sin had of this affectio
 more then a slight feeling. How cleere is the evidence
 of the spirit that *in the daies of his flesh* hee offered up pray-
 ers and supplications with strong cries and teares vnto him
 that was able to saue him from death, and was also bearede in
 that which he fearedd Heb. 5. 7. Wherevpon it followeth
 that feare in it selfe is a thing not sinful. For is not feare
 a thing naturall and for mens preservation necessarie,
 implanted in vs by the provident and most gracious gi-
 ver of all good things, to the end that we might not run
 headlong vpon those mischieses wherewith we are not
 able to encounter, but vse the remedie of shunning
 those evils which we haue not habilitie to withstande
 Let that people therefore which receiue a benefit by the
 length of their princes daies, that Father or Mother
 that reioiceth to see the offspring of their flesh growe
 like greene and pleasant plants, let those children that
 would haue their parents, those men that would gladi-
 ly haue their friends and bretherens daies Prolonged on
 earth, (as there is no naturall hearted man but gladly
 would,) let them blesse the Father of lights, as in other
 things, so even in this that he hath given man a feareful
 heart and seled naturally that affection in him which
 is a preservation against so many waies of death. Feare
 then in it selfe being meere nature cannot in it selfe bee
 sinne, which sinne is not nature, but thereof an accessary
 deprivation.

But in the matter of feare we may sinne, and do, two
 waies. If any mans danger be great, theirs greatest than

haue put the feare of danger fartherst fro them. Is there any estate more fearefull then that Babilonians Strumpets, that sitteth vpon the tops of the seauen hils glorying and vaunting, *I am a Queene, &c. Revel. 18.7.* How much better and happier they whose estate hath been alwaies as his who speaketh after this sort of himselfe, *Lord from my youth haue I borne thy yoke.* They which sit at continuall ease, & are settled in the leeze of their securitie, looke vpon them, view their countenance, their speech, their gesture, their deedes; Put them in feare, O God, saith the Prophet, that so they may know themselves to be but men, wormes of the earth, dust & ashes, fraile corruptible, feeble things. To shake of securitie therefore and to breed feare in the harts of mortall men, so many admonitions are vsed concerning the power of evils which beset them, so many threatnings of calamities, so many descriptions of things threatned, and those so lively, to the end they may leaue behinde the a deepe impression of such as hath force to keepe the heart continually waking. All which do shew that we are, to stand in feare of nothing more, then the extremity of not fearing.

When feare hath delivered vs from that pit wherein they are sunke that haue put far from them the euill day, that haue made a league with death and haue said, *Tush we shall feele no harme;* it standeth vs vpon to take heede it cast vs not into that wherein soules destitute of all hope are plunged. For our direction, to auoide as much as may be both extremities, that we may knowe as a shipmaster by his carde, how far we are wide, either on the one side or on the other; we must note that in a

Chri-

Christian man there is first nature, secondly corruptio, perverting nature; thirdly grace correcting, and amending corruptio. In feare al these haue their severall operations. Nature teacheth simplie, to wish preservation and avoidance of things dreadfull, for which cause our Saviour himselte praieth, and that often; Father if it bee possible. In which cases corrupt natures suggestions are for the safety of temporall life not to sticke at things excluding from eternall: wherein how farre even the best may bee led the chiefest Apostles frailtie teacheth. Were it not therefore for such cogitations as on the contrarie side grace and faith ministreth, such as that of *Iob*, *Though God kill me*, that of *Paule*, *Scio, cui credidi*, I know him on whom I do relie: small evils would soone be able, to overwhelm even the best of vs. *A wise man*, saith *Salomon*, *doth see a plague comming and hideth himselfe*. It is nature which teacheth a wise man, in feare to hide himselfe, but grace & faith doth teach him whe: e. Fools care not, where they hide their heads. But where shal a wise man hide himselfe when he feareth a plague comming. Where should the frighted childe hide his head, but in the bosome of his loving father? Where a Christian, but vnder the shadow of the wings of Christ his Saviour. Come my people, saith God, in the Prophet *Enter into thy Chāber, hide thy selfe*, &c. *Esay. 26*. But because wee are in danger like chased birds, like Doves that seeke & cannot see the resting holes, that are right before them, therefore our Savior giveth his Disciples these encouragements before hand, that feare might never so amaze them, but that alwaies they might remember, that whatsoever evils at any time, did beset them, to
him

him they should still repaire, for comfort, counsell, and succour. For their assurance whereof his Peace hee gave them, his peace he left vnto them, not such peace as the world offereth, by whom his name is never so much pretended as when deepest treachery is meant, but Peace which passeth all vnderstanding, peace that bringeth with it all happiness, peace that continueth for ever and ever with them that haue it. This Peace God the Father graunt, for his sonnes sake, vnto whom with the holy Ghost, three persons, one eternall, and everliving God be all honor, glorie, and praise, now, and for ever. Amen.

FINIS.



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